4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

rest of the Ainu, in some small details they cannot but differ from them.

Shikotan was a deserted island previous to these poor wretches being transplanted there by the Japanese Government. It does not abound in game, like Shimushir, Urup, or Poromushir, whence they were taken.

SHIKOTAN AINU.

The story of this tribe of Ainu is a sad one. Hunting, sealing, and fishing were their only aims in life, their only pastimes, the only things they lived for. At Shikotan they have none of these things. There is no big game ; the only animal found being a beautiful species of white long-tailed fox. There are no large rivers at Shikotan ; there is hardly any vegetation, and the whole island is nothing but a mass of barren rocks.

The food of the Kurilsky Ainu consisted chiefly of meat of bear and seals, berries, and eggs of sea-birds. They were a migratory people, and in their small cranky canoes they often crossed from one island to another, carrying with them all their property, consisting of skin garments and fishing and hunting implements, these latter the same as those employed by other Ainu. The dress of the men is shaped like a short tunic, made of sea-birds' skins, with the feathers inside. Some of the smart ones are trimmed with seal, and they are worn fastened round the waist with a girdle of sealskin or a belt of sea-lion hide, often ornamented with molten lead buttons or Chinese cash. The women's garment is much longer, and reaches nearly to the feet ; it falls loosely, and has long sleeves covering the hands ; it is fastened with a girdle in bad weather, and the gown is then pulled up to the knee, showing the long yellow boots. When carrying water or working this is also done, as it gives greater freedom to the limbs, making walking and all movement much easier. A red,

5: Sternberg E-5 (no date) 1906 ABC Ainu AB6

778 Ainu tells this deity[1] his wants, and he will convey them to the
124 kamui. One goes to the 'master' of the fire; another, to that
779 of the mountain; another still, to the 'master' of the sea; and
996 all of them help the Ainu." — "And how can a little stick talk?" — "It is not the stick, but its *soul*, that goes and re-tells all to the kamui. Why, even a tree — that, too, has a soul."

778 Nisendus but formulated that which even previously I had
994 had occasion to observe and hear everywhere among the Ainu, and earlier still among the Gilyak. Thus *inau is not a deity, nor an offering, but a living mediator between gods and man,* — a "wooden man," who is endowed with the faculty of conveying rapidly, eloquently, and efficiently the wants of man to the gods.

778 The epithet "kamui," which the Ainu bestow so lavishly upon
996 any animal whatever, upon many of their fellow-tribesmen,
782 even upon every material object seeming extraordinary or mysterious, is never applied to inau. They are treated, it is true, as tabooed objects, but by no means as deities. The Ainu pray before them. Every day, before the nusa behind the eastern window, most fervently do the elders of the house lift up their voices in lengthy prayers; but these prayers are addressed to the respective deities, and not to the inau. Before the inau, libations of the sacrificial *sake* are made; on them, various trifles (shreds of cloth, sabre-hilts, ear-rings, etc.) are hung; but all of these are offerings which the inau, or rather their souls, must deliver to the respective gods.

For the expression "offering" there is a special term, *inomi,* denoting all kinds of food, beverages, tobacco, cloth-stuffs, valuables, presented to the gods, but by no means to the inau. And naturally, too, the inau as mediators are needed by men, but not by deities.

778 Notwithstanding their modest rôle of mediators, the inau, in
782 the eyes of the Ainu, are of immense importance; for without
789 them, not a prayer would be heard, not a want would be satisfied, and life itself would be impossible. *Inau sak guru,* "a man without an inau," is the last man (Batchelor).

[463] [554] [1] Literally, "interpreting-man, envoy, orator," a term specially applied to individuals distinguished through eloquence, who act as envoy and mediators in affairs of vengeance, war, and peace.

6: Sugiura & Befu E-4, 5 (1951) 1962
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Kinship Organization of the Saru Ainu[1]

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The ethnological importance of the culture of the Ainu, perhaps overshadowed by the biological significance of this archaic Caucasoid people, has never received proper attention in Western anthropological literature. This also reflects the fact that the aboriginal culture of the Ainu, as Takakura (1960) has shown, had begun to disintegrate long before modern times. Early in the nineteenth century the Japanese government tightened its political control over the Ainu, and this policy, together with the adoption of agriculture by this basically hunting-and-gathering people, increasing intermarriage with the neighboring Japanese, and the adoption of the Japanese language for everyday conversation, so altered the Ainu culture that a study of the aboriginal conditions is now extremely difficult.

Nevertheless, research in all aspects of Ainu culture is being carried on—primarily by Japanese scholars. In 1951 the Japanese Society of Ethnology sent a team of anthropologists to the Saru River valley, in southwestern Hokkaido, to study the Ainu of this area, using modern anthropological techniques. This field work, in which the senior author participated, has thrown considerable light on the nature of the Ainu kinship structure, about which very little had been known. A unique feature of the Ainu kinship system which came to be understood at this time is that men trace their descent patrilineally and women matrilineally. Although this characteristic had been noted in passing by Takakura (1944: 54-55) and Natori (1945: 114), a full understanding of this unusual descent system, particularly in relation to other aspects of the social organization, had to await the 1951 field investigation. The purpose of this paper is to outline the kinship organization of the Saru Ainu with special emphasis on the nature of their descent system.

Family

Although the contemporary Ainu family tends to be extended, in aboriginal times the nuclear family seems to have been the preponderant pattern, with occasional coresidence of a widowed kinsman. In the rare cases of polygyny, each wife, with her children, had her own dwelling.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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to hunt deer and bear. The Government encouraged Japanese settlers to take up farms and keep cattle. Japanese fishermen and hunters used techniques which were more advanced than those of the Ainu. Forestry and mining undertakings were set up. As a result of these changes, the resources on which Ainu had depended for subsistence became inadequate. Game and fish resources decreased, food-collecting sites were broken up, and from 1884 onwards the Government encouraged the Ainu to take up agriculture. Each household was allotted a plot of land, given agricultural implements and seed and taught agricultural techniques by specialist Japanese officials.

Before this date the coastal Hokkaido Ainu had farmed by shifting cultivation, but only on a small scale, and probably under Japanese influence. The cultivation of millet, the main crop, was done by women. After the snow melted, suitable plots on river banks were cleared with small wooden picks (*shittap*), and sown without ridging. Weeding was done only between sowing and harvest. Millet was harvested by cutting off the heads with a shell knife (*pipa*). The area cultivated by a household was probably between 240 and 360 square metres. When the soil was exhausted, the plot was abandoned and a new one prepared; there appears to have been no shortage of land for cultivation in this period. Once a person had cultivated a plot of land it was called 'the place which is expected to be cultivated by so-and-so'. The cultivator could control the use of the plot and the crop until it was abandoned. The cycle of shifting cultivation appears to have varied from area to area.[1]

The more general acceptance of agriculture by the Ainu, with the encouragement of the Japanese administration after 1884, resulted in considerable displacement of traditional groupings, since these had depended on areas suitable for fishing, hunting, and collecting, rather than on terrain suitable for farming. The old food-gathering system, especially that of hunting and fishing, had been closely linked with the religious beliefs of the Ainu. So long as it remained untouched, down to 1884, the religion of the Ainu

[1] Takakura (1942) says that early Japanese documents reported this type of agriculture as practised by the Ainu in the south-western area of the island. The origin of the old agricultural system is unknown, but it may have been learned from the Japanese. The grounds for such an hypothesis are that the area is nearest to the Japanese mainland (Honshu) and that contact between the Ainu and the Japanese had been one of long duration.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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remained intact, and the Japanese religious beliefs and practices made little headway.

The basic social unit among the Ainu was the simple family. A group of families formed a settlement or hamlet (*kotan*): the number of families in a settlement varied from one to over twenty, but was usually less than ten. Settlements were made near rivers, and sites were usually selected for their proximity to fishing grounds, especially the spawning grounds of the dog-salmon.

A settlement or group of settlements constituted a politically autonomous local group, the unity and integrity of which was expressed by the common ownership of salmon spawning beds and common participation in certain rituals.[1] Members of the local groups regarded the river valley as their territory, and had exclusive rights to exploit its resources, which they defended against the trespass of outsiders. For all economic purposes, the local group was self-sufficient.

Among the fishing rituals practised by the Ainu the most important was the dog-salmon ritual (*kamuichep kamuinomi*). The elders of each household in the local group, owning common salmon spawning grounds, joined under their headman to perform the rites. There was a ritual to ensure the success of the coming salmon run, a first salmon ritual, and a ritual to return the spirits of the captured salmon to the land of the kamui.

Hunting, particularly bear hunting, required strict adherence to ritual. The bear itself is a deity and the Bear Ceremony is the best known of all Ainu rituals.

London, 1956

Postscript by B. Z. Seligman

It is well known that, from the earliest historical times, the Ainu were gradually driven north by the Japanese in Honshu. Frontier posts were established in the northern province of Mutsu to 'keep out the barbarians'. Sansom[2] states that in 805 a memorial to the

[1] I received the following information from Mr Watanabe after further researches in 1957: In the Tokapchi district these groups are called *shine itokpa uko hor utar* (one and the same male ancestor-mark together possessing people). Characteristics of the group are: strong group consciousness, exclusive claim to the resources of the river basin, and collective ritual. There is no single authority, at least in normal times.—B.Z.S.

[2] G. B. Sansom, *Japan, a Short Cultural History*, The Cresset Press, London, 1931.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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T76
825 spirits in the guise of bears and are recognizable as such by their footprints. But the chief spirit of the bears and the chief spirit of snakes are benevolent deities; animals are sometimes believed to be incarnations of these *pase kamui*. It is said that the wolf and fox were killed ritually in the old days, so they also may have been regarded as *kamui*.

Because birds fly above the earth and sometimes disappear mysteriously for a season they are credited with various powers, and some are held in high veneration. The eagle owl is worshipped to a greater or lesser extent in all the places I visited. At Mokoto in the north it had a distinguished position on festival occasions between the *inau* of Moshiri-kara Kamui, Maker of the World, and Wakka-ush Kamui, Spirit of the Waters. It is known from north to south as Kotan-koro Kamui, Possessor of the Village, though other names are also given to it.

Three other bird-gods are worshipped at Mokoto: the great black woodpecker who chips out and protects boats, the spotted kingfisher (Satchini Kamui) who protects fish, and the crow, known as Pashkuru Kamui. The depredations of the crow are tolerated; one reason given is that it is said to have saved the sun from being swallowed by a ferocious evil spirit by pecking the monster's tongue till it disgorged its prey. Another reason is that on one occasion when some Ainu were starving, crows guided them to a stranded whale. Formerly, the crow and some other [796] important birds were killed ritually, as a young bear still is. I am [182] told that the practice of killing birds ritually has not altogether died out, but I have not been able to see an example of it.

Like human beings, some birds are better disposed than others and some are essentially good. The best, Kesorap Kamui, of glorious plumage and pitying heart is mythical, and so is the worst, Huri or Furi, said to have been a huge bird which lived in a cave [787] and devoured human beings. There are birds of good and evil omen, and birds which make it their duty to give timely warning of impending trouble. The warning is usually heard in the darkness, as is that of the black fox. If the source is unrecognized it is considered most uncanny and said to be that of Kunne-rek Guru (Voice-in-the-dark Person).

Other theriomorphic *kamui* which should be mentioned include the spider, Yooshkep Kamui, said also to be called Kamui Tunchihi and to be a divine assistant of Nusu-koro Kamui. By loose

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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778 extreme care and said to be most acceptable gifts to the *pase* (im-
782 portant) *kamui*. The first is the twisted shaven *inau* (*kike chinoye*) (Pl. III, fig. 3) one of which is given to each of the trio mentioned above, and two to the *kamui* of the bear at his great salutation (*pase ongami*). The second is the outspread shaven *inau* (*kike parase*) (Pl. III, fig. 4) which is regarded as the best of all offerings. Both are fixed to poles or legs (*kema*) so that they stand higher than other winged *inau*, the outspread shaven *inau* being taller than the twisted shaven one. Both are also known as *inau neṭoba*, meaning the body of a living being. Another name is *shiroma inau*, *shiroma* meaning embodied. It may be noted that the curled shavings on winged *inau* and effigies of *kamui* are known as *kamui a imire* (putting on clothes), a more polite expression than the usual *amip* (clothing).

184 The foregoing applies to the south; in the north, in Kitami prov-
776 ince, I noticed some remarkable differences. One was that *inau*
778 are more crudely fashioned than in the south; another that there
354 are two kinds of *inau* on the hearth, corresponding to two *kamui*. Instead of Kamui Fuchi reigning supreme, Abe-ochi Ekashi, the Fire-shining Ancestor, occupied the head of the hearth and his wife Abe-ochi Fuchi, the Fire-shining Ancestress, the lower end (Pl. III, figs. 5 and 6). Their positions were indicated by their respective *inau*. I found no reason for Kamui Fuchi being relegated to the lower end of the hearth where she could be in contact with ritual impurities, while such a possibility was carefully avoided in the south.

[342] The Ainu hearth is everywhere in line with the sacred window which looks out on the seats of the *kamui* indicated by their groups of *inau* (*nusa*). As a rule this window faces east, but in the north in most cases it faces upstream. Then the sacred end of the hearth, at what would normally be its north-east corner, is occupied by a crowd of *ekashi inau*, and the lower, which would usually be its western end, has a single *inau* and not always that.

776 Abe-ochi Fuchi, though also recognized as Kamui Fuchi, plays
[562] second fiddle as an Ainu wife should do. Yet she is still Iresu
[782] Kamui who rears the Ainu, is appealed to for children and in child-
[789] birth, and takes charge of operations against evil spirits. As my friend Rennuikesh put it, Abe-ochi Ekashi is higher and more powerful, but Iresu Kamui is more esteemed.

184 In the north, the Ainu culture is more decadent than in the
182

7:Munro & Seligman D.E-4.5 (ca. 1900-1942) 1963
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south. At Shiranoka, Haruna, Kutcharo and Pihoro, disintegration was general. At the two latter places several Ainu at first denied all knowledge of their own culture and language, and asserted that they had only Japanese names.

In the north, Iresu Kamui is identified with Uare Kamui as well as Abe-ochi Fuchi, being called Usarawa Kamui, a name applied to Uare Kamui only behind her back, so to speak, in most parts of the Hokkaido. This name, which implies position near the lower end of the hearth, usually occupied by women and children, is even given to her *inau* on the hearth. Rennuikesh, however, says that it should properly be called *shian shutu inau* (Pl. III, fig. 1). The *ekashi inau*[1] given to Abe-ochi Ekashi accumulate in his corner till they form a small forest, which at Pihoro seemed to me to run a risk from the nearby fire. I was told, however, that their low height is for safety, and that when the accumulation is too great some are given ritual dismissal in a river.

Winged *inau*, taller than those usually seen in the south, are plentiful in the north. As I intended (but failed) to return for further examination, I did not make detailed notes, but saw one with seven wings and several with six. Rennuikesh, who came to Nibutani at my invitation, gave me information which helps to make up for my neglect. One item is that on festal occasions Abe-ochi Ekashi and Abe-ochi Fuchi each receive two special winged *inau*, his being called male (*pinne*) (Pl. III, fig. 5) and hers female (*matne*) (Pl. III, fig. 6). Only one of his is burnt, but both of hers are burnt as offerings, after standing during prayers and libations in the ashes of the hearth. These ancestral (*shutu*) *inau* are interesting. The male one resembles the *ekashi inau*; the female recalls the backward-shaven *inau*, with the difference that the upper bunch of curls is shaven from above and the other from below. The flat top, too, is similar to that of the *inau* offered to Kinashut Kamui. Its serpent form, in the south, is usually made and brought in to heal the sick by driving away evil spirits. I was struck by the absence of Nusa-koro Kamui and the chaff-thrown *nusa* in the north, where the Ainu seem to have forgotten millet cultivation. Instead there is an ancestral *nusa*, crowded with winged *inau*. But Kinashut

[1] Abe-ochi Ekashi has been referred to as the Fire-shining Ancestor. The *ekashi inau* mentioned in this chapter are dedicated to him. It is not clear whether the title *ekashi* here means ancestor, but it probably does, as the special (*pinne* and *matne*) *inau* are *shutu* (ancestral) *inau*.—B.Z.S.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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IV

EFFIGIES

778 [774] [789] [782] IN the preceding chapter we described the objects called *inau*, by means of which *ramat* is retained in more or less concentrated form, which are regarded as affording protection against evil spirits and which serve as offerings to all helpful *kamui* and messengers to important ones.

[755] The faith formerly reposed in the *inau* was not without benefit. Hope was sustained in times of trouble and danger, and sickness was alleviated and even cured. This faith has not entirely ceased [182] to exist. Where, as at Nibutani, the Ainu still retain some of their communal solidarity, many adhere to their ancient creed and its methods of defence against evil spirits.

778 776 532 [774] We have now to consider the methods of promoting some *inau* to the rank of *kamui*, in which *ramat* is so concentrated that it acts dynamically, though always with the approval and usually under the command of the higher *kamui*. Although we shall meet with a few effigies in other than *inau* shape it is significant that most of the hand-made representations of *kamui* closely resemble the winged *inau*. This fact is consonant with their interpretation as effigies reduced to little more than emblems.

These objects are sometimes called 'hand-made' (*tek-e-kara*) *kamui*, but should not be referred to in this way. The correct terms are *Ainu-monka-enupuru kamui*, which may mean 'mysteriously made without blemish', or 'besought' (*chinisuk*) *kamui*. The first to be described is so superior to all others in holiness and general authority that in this region it is esteemed as an 'important' (*pase*) *kamui*. This is Chisei-koro Kamui, House-possessing

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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the two women down the sides and front. There being six stones, one of the women takes the last two and repeats the process. The stones are then thrown into the river.

The next rite at the riverside takes place by the *nusa* of the *pase kamui* and the backward-shaven *inau* of Chiu ra-pe Guru. The sword which hangs on the *nusa* fence had been laid on the hearth in the preliminary service in the house. Kamui Fuchi had been asked to let it represent her outside, since she cannot leave the house. It is now flourished by the elder as mandatory of the supreme ancestress. Chiu ra-pe Guru is believed to be thus stimulated to action. The *kuttat* switches here, which are held in high esteem, are dipped in water. Before this purification the elder makes prayer to Chiu ra-pe Guru in his capacity as representative of Wakka-ush Kamui. He moves his arm with the sword held vertically, calling out, or rather blowing out, '*fuo!*' or '*fu!*', stretching his arm forward and bending it while continuing his prayer. During the purification he keeps the sword upright, continuing his '*fuo!*' while the officiating women mutter '*fusa!*'. Each woman gives the patient six strokes with her evergreen switch. The patient's outer garment is next removed, shaken and laid aside. Formerly the oldest garment was used and then thrown into the river, but the Ainu are now so poor that even much worn clothes are seldom discarded. The former injunction—'*Ika ami amip use a-ana na*', meaning that the garment shed with the evil magic must not be worn again—is no longer strictly followed.

The patient and the officiating women now wash their faces and pour water on their heads. The water is holy, pervaded by the influence of the good spirit of living waters. Such ceremonial ablution or baptism is thus specially efficacious; water is used ritually on other occasions, such as after childbirth and funerals, as it is elsewhere.

On returning home there is a final ceremony, which I missed, as Isonoash had said that the *uepotara*, by which he meant the ceremony at the river, was ended. Nevertheless it deserves mention. The patient dons the old garment and in it receives a final purification while the spirit guardians of the precincts take action against further invasion. Three backward-shaven *inau* are set up, one each for Ru-koro Kamui, Mintara-koro Kamui and Nusa-koro Kamui. Purification is done at the *inau* of Ru-koro Kamui with an ordinary switch, and then, at the place of Mintara-koro Kamui a sickle

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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prescribed design and length under her clothing.[1] This is called the *upshoro* (or *upsoro*) *kut*, but in ancient tradition it is referred to as *a-eshimukep*. *A* is an honorific corresponding to the Japanese *O*, and *eshimukep* means 'most hidden thing'. Other names used only by old people are *ishirimauriri* meaning 'sustaining great [or bodily] strength', *raun kut* or *ram kut*, under-girdle or soul or spirit girdle. At first he discovered only three types of *kut*, which were said to indicate three lines of matrilineal descent and were associated respectively with Wakka-ush Kamui, the deity of fresh water, Kim-un Kamui, the bear deity and Rep-un Kamui, the sea deity or grampus. Each type is woven in a particular way, with a definite number of strands and attached tabs, and is made of wild flax (*hai*). Every woman inherits from her mother her type of *kut*; men are supposed to have no knowledge of them and are never allowed to see them; even among themselves women are cautious about talking of them or exposing them. Girls are taught that they must not reveal the secret of their girdle to anyone. At the time of Munro's investigations in the early thirties many young women were no longer capable of making girdles for themselves, and older women had to do it for them when a new one was required. They knew little more than the names of the *kamui* to whom their girdles were dedicated. The *kut* were reputed to have magical powers by means of which women were said to be able to calm a storm, hold back

[1] The following is extracted from a letter dated April 14th, 1934, from Munro: 'There is a special measure for the girdle, as I am informed by two women independently. The girdle, or rather its cord, is measured between the outstretched hands, the cord (*tuih*) being held between the end of the thumb and the forefinger. . . . Obviously the span differs in different persons. But there is another source of difference in length. I am told that women of small size measure the difference between the sum of the measured lengths thus obtained and the conventional length for a special deity by a short measure between the shoulder joint and the thumb, while those of large size measure it between the top of the sternum and the thumb. Both these are called *atem* (*at-tem*, half arm's length) though there is a difference of several inches. The length between the outstretched arms is called *shine-tem* or one arm's stretch. They call this now by the Japanese name, one *ken*, which is 6 feet, and would say that a *tush* is so many *ken* and a half. Obviously such measurements are not constant. Moreover . . . the *kut* is strictly private in each family line of matrilineal succession, so increment of difference in length is unavoidable. However, women interrogated separately are quite positive that the length of their own cord has not changed, because the measure was handed down from the sacred ancestral source. Unfortunately, I can find no note as to the age at which girls were first given their girdles, whether a small girdle was given to young girls, and whether the first assumption of the girdle was accompanied by any ceremony.'

7:Munro & Seligman D.E-4.5 (ca. 1900-1942) 1963
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33: in March 1938, he spoke of matrilineal clans and totemism. This has now been disregarded, as no clear evidence of either clans or totemism has come to light, either from Munro's own material or from the work of other writers.[1] The matrilineal affiliation discovered by Munro applies only to females; it is not recognized by males. In March 1937 I made a communication to the Royal Anthropological Institute on the subject.[2] In it I mentioned female matrilineal affiliation, and, misled by Munro's notes, spoke of the Ainu having patrilineal clans, for which he produced no evidence; there are, however, patrilineal lineages. Munro found that some *ekashi* could trace their ancestors in the male line (*ekashi-ikir*) for as many as fifteen generations, while in spite of the importance of *kut* exogamy, women could not name theirs in matrilineal descent (*huchi-ikir*) beyond the uterine great-grandmother.

Huchi-ikir or *shine huchi-ikir* is the matrilineal kin group.
Ekashi-ikir is the patrilineal kin group.
Kemrit, literally blood veins, designates matrilineal relationship.
Shinrit indicates the ancestors in patrilineal ascent.
Iriwak means 'family' relationship.[3]

A childless couple may adopt a child to carry out the ancestral offerings and libations (*Shinurapa*). The adopted child should be of the same *kut* as the adoptive mother, but if no such child is available any child may be adopted and the *kut* must be changed. The change is usually brought about by altering the number of the cords or by shortening them. Munro recorded one adoption of a Japanese girl by an Ainu couple, and she was given the *kut* of the adoptive mother.[4]

That women could only trace descent back to the third generation seemed surprising, considering the importance attached to matrilineal descent and it might have been supposed that it was due to a breakdown in the system. However, the researches of

[1] Montandon, *La Civilisation Ainou*, Payot, Paris, 1937, p. 135, summarizes the evidence for traces of the existence of matriarchy. This, however, is not convincing.

[2] A brief summary appears in *Man*, April 1937: 76.

[3] Munro gave no indication as to what he meant by the word 'family' in this context.

[4] This refers to the adoption of a girl so that she may worship the ancestresses in the adoptive mother's *huchi-ikir*. For the adoption of boys see p. 151, but no mention is made whether adopted boys adhere to the exogamy rules dependent on their true mothers or on their adoptive mothers.

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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Mr. Sugiura

428 states that the ability to become a midwife or a *tusu* (diviner) is [759] inherited in the matrilineage. Of male property (*maeni-korpe*) the [791] eldest son inherits the house and yard. The family treasures go to [611] sons but Munro does not state how they were divided among them. According to Mr Sugiura, if there is no son to inherit the *maeni-korpe* it goes to a son-in-law or a stepson.

769 Before examining the evidence for patriliny and its relation to [554] ancestor cult the meaning of the word *ekashi* must be considered. [192] It is a title of respect, and in ordinary use refers to an elder. But it also means ancestor, as is clearly seen in the term *ekashi-ikir*. Munro translates the title Kamui Ekashi as Divine Ancestor. The [764] *ekashi nusa* outside the house is the place where it was customary to bury elders of repute, and it is there that the ancestral cult is held at the Shinurapa Ceremony. Members of the household and honoured guests belonging to other *ekashi-ikir* may also make offerings to their ancestors. The householder's wife performs her ritual to her ancestresses and is followed by other related women who make their special offerings. Mr Kubodera says that the women who may take part in this rite, worshipping their respective ancestral lines, are the mother of the householder, his father's mother, his own wife, and the wife of the eldest son. Each of these women may [611] be accompanied by a group of women in her own matrilineage. These visits are reciprocal, the women of the household being 769 invited to Shinurapa held at all the houses of their female guests.

551 The Ainu had no family names before the Japanese introduced [177] compulsory registration; most of the names adopted were Ainu [103] place-names, often mis-spelt or altered by Japanese officials.

Munro found that, even among the elders whom he knew well, there was great reticence in speaking of the ancestors; their names were not even mentioned in their special worship. In the past there was a taboo on the names of the dead; in the large number of names recorded in marriages by Munro there were no repetitions. Names were usually descriptive epithets, references to current events or what might be termed nicknames. It would seem, however, that this taboo is still respected. Despite the vagueness of the information, Munro was impressed by the importance of the ancestor cult, especially as seen in the House-Warming Ceremony and the Shinurapa (Chapters VII and VIII). It might have been con- [182] sidered that the apparent lacunae in the account of an ancestor cult throughout this book marked a breakdown of the Ainu social

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

organization due to modern conditions, but I wish to show that the Ainu as described by Munro have retained many of the religious beliefs and cults which had been associated with their old life as hunters and fishers. Munro did not synthesize the evidence he had observed for the ancestor cult; it was probable that the Ainu reticence on the subject prevented him from discussing the matter with the elders. However, I have been able to put together notes from his own observation which show not only the importance of ancestor worship but its foundation in territorial patrilineages.

In the esoteric form of worship to the *kamui*, they are addressed only by place-names—unfortunately, examples are not stated. It has been noted in Chapter VI that the spirit of an ancestor can only be approached by a direct descendant. At the new fire ceremony, preparatory to the occupation of a new house, if the householder is too young to pray to his ancestors and invite them to the new house, his father or his father's brother will perform this duty. If no direct descendant is available the prayer to the ancestors must be omitted.

Men who believe themselves to be descended from a common patrilineal ancestor have the same type of badge (*itokpa*) (see Chapters III and VII). This is not secret; it is worn on the headdress and is represented on certain other objects.[1] The badges are handed down from father to son, and if a boy is adopted he must be given the badge of his adoptive father. These badges represent, in highly stylised form, animal *kamui* who are believed to have rendered assistance to the ancestors. The same animal may be associated with several different *ekashi-ikir*, but there is no indication that there is any social or quasi-kinship bond between such groups.

Sapa-un-pe (literally thing on the head), a form of men's headgear, was indispensable for religious ceremonies, for special solicitations to good spirits and for protection against evil spirits. It was made of twisted shavings, strengthened by pieces of cloth and decorated with loops of brocade (see Pl. I, and Pl. XXXII, fig. 1).

[1] Mr Watanabe does not consider the badges worn on the headdress to be *itokpa*, but he does not state how they differ from them. He says that the Ainu recognize two kinds of *itokpa*: the *ekashi itokpa* to which Munro refers above, associated with patrilineal descent, and the *kamui itokpa*. Mr Watanabe states that *kamui itokpa* are specific to the *kamui* invoked, and are used only in the Kitami and Kushiro districts. However, it will be seen that the *kamui* to which he refers are indeed those associated with the ancestral cult.

SOCIAL ORGANIZATION

This is made to Nusa-koro Kamui, the Kamui of the chaff-thrown *nusa*, where, in olden times, it was customary to bury important elders. On this occasion, Nusa-koro Kamui is addressed as Kotan Koresu Kamui Ekashi (Ancestor Kamui who Rears the Kotan). Further evidence is seen in the title Iworo-koro Kamui (see above, p. 152). It is suggested that the bear, eagle owl, sky, and the chaff-thrown *kamui* (all, it should be noted, *pase kamui*) are each, in certain localities, connected with the *kotan* or the *iwor* (see below), territories occupied by patrilineages, and so associated with the ancestral cult.

Kotan chieftainship has broken down. Where it still exists, succession follows the old custom and is patrilineal. The chief was called *Sapane guru* and the office passed to the eldest son. Munro was told that in the old days a bad chief might be put to death. Mr Seiichi Izumi states (*Journal of Japanese Ethnology*, 1951) that since the 1890s when the Ainu lost their territorial rights to hunting and fishing grounds, the strong territorial group life has disintegrated. Previously, the chief presided over the patrilineal family groups—the *ekashi-ikir*—of the locality. In text fig. 8 Munro shows diagrammatically how the local groups were arranged with regard to their hunting rights on the hills and fishing rights in the rivers and on the sea coast. Hunting by means of a spring bow (*kuari*) was a collective activity limited by village rights. Persons not belonging to these groups could not become members of the *kotan* unless they were adopted by a local *ekashi-ikir* and given its badge (*itokpa*), for which a valuable gift would be accepted. Within the territory (*iwor*) of the *kotan* each family had certain exclusive rights which were transmitted from father to eldest son. These were specified hunting rights, fishing rights in rivers and on the coast, and the right to collect the herb from which aconite poison is extracted. No one was allowed to enter the *iwor* of another *kotan* without permission.

Mr Watanabe states that after the Ainu were given plots of land for cultivation in 1885 the *iwor* organization began to disintegrate, but in his recent researches in the Topachi district (1957) he found the largest territorial group to be the *ekashi-ikir*, each of which was associated with its type of *itokpa*. Thus he confirms Munro's somewhat obscure statement that the eagle owl might be 'a deity particular to certain Ainu', and, further, he indicates that the bear deity is associated with the *ekashi-ikir*.

/762/

General Treatment of Women. —

844 Among the rest of the inhabitants of Sakhalin Island births
[142] are handled quite differently. These people are the hairy Ainu who in appearance much resemble the Russian peasants. They do not have many of the discomforts that burden the women in childbirth and of which we will say more below. This fact cannot be ascribed to their longer and closer contact with the more civilized Japanese, for other crude customs, which have been preserved to an equal extent among the Ainu and the Gilyak,
844 have not changed correspondingly. The cause, rather, of the
562 greater care which is accorded here to the woman in childbed lies in the considerably better social standing of the Ainu woman.
She is never sold, and after marriage she does not become a
[585] member of a foreign tribe. Kinship on the maternal side is con-
[602] sidered closer than that on the paternal side. Altogether there are still clear traces of an earlier /763/ matriarchy in the Ainu
[182] family. By now it is pretty well extinct but pronounced enough yet to make the life of an Ainu woman far better in many cases than that of women belonging to other tribes.

591 The Ainu girl after her marriage is in no hurry to move
844 over into her husband's house and often spends a few years in the parental house. Therefore her first confinement takes place, as a rule, among her closest relatives. I knew a woman in her middle age who had traveled back home to await her confinement in her parents' house.

From that alone it is obvious that the Ainu offer the woman
843 in childbirth more comforts than the Gilyak or Orok (1). In
562

1. The third tribe living on Sakhalin. Its customs are more similar to those of the Gilyak than those of the Ainu.

fact, one notices a definite sense of sympathy and of a certain awe towards the woman who is shortly to become a mother.

[pp. 756-762 on the Gilyak have not been translated – Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

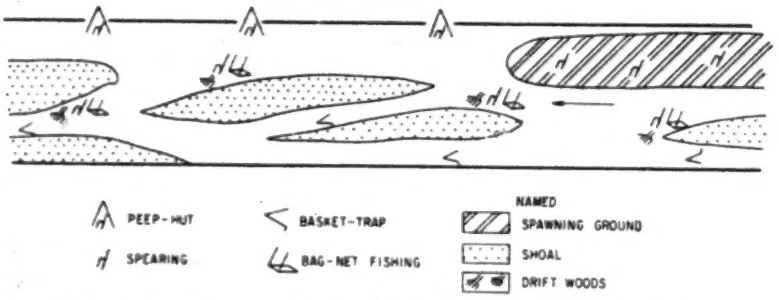

Fig. 3. Diagram representing the distribution of dog-salmon fishing sites.

Dog salmon migrate and ascend rivers in large shoals in order to spawn. Various conditions restrict their spawning sites, in search of which dog salmon come gathering in specific areas. As a result, the relationship between the Ainu and the fish grew up and was maintained with these spawning grounds as centre. The spawning habits of the dog salmon[28], e. g. the parent salmon standing by their spawning bed while in breeding, their spawning in comparatively shallow water, and almost regular recurrence yearly of spawning grounds at the same places, may be regarded as limiting factors in the group ecology of the Ainu in regard to salmon fishing.

At least on the upper Tokapchi and the Otopuke as well as on the Azuma, the Ainu fished the salmon during the period from around October to December[29] (p. 53). Each local group began its salmon fishing with the arrival of the fish near its own settlement. The methods and the sites of fishing changed as the season wore away (Figs. 3 and 4). Observance of a ritual before the first run marked the beginning of all Ainu dog-salmon fishing (p. 72). Meanwhile, there came an interval between the first run in the area about the settlement or settlements of each local group and the first spawning in the spawning grounds near their settlement. For example, about Kuttarashi and Nitmap on the uppermost Tokapchi there were scattered spawnings 3 or 4 days after the first run; near Naitai settlement on the uppermost Otopuke spawnings occurred sporadically 4 or 5 days after the first run. It is ichthyologically known that the spawning of the dog salmon, like that of the cherry salmon, occurs gradually from the upper down to the lower reaches in the same river course (Note 28). For instance, it usually began about 2 days later about Kumaushi settlement than at Nitmap which lies directly above it; at Sanenkoro settlement 3 or 4 days later than at Kumaushi which lies above it (Map 2 and p. 61). The result was that the lower the settlement the longer the period of runs with no spawning. During this period Ainu males speared fish with the *marek* at peep-huts set up on the running course.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

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221
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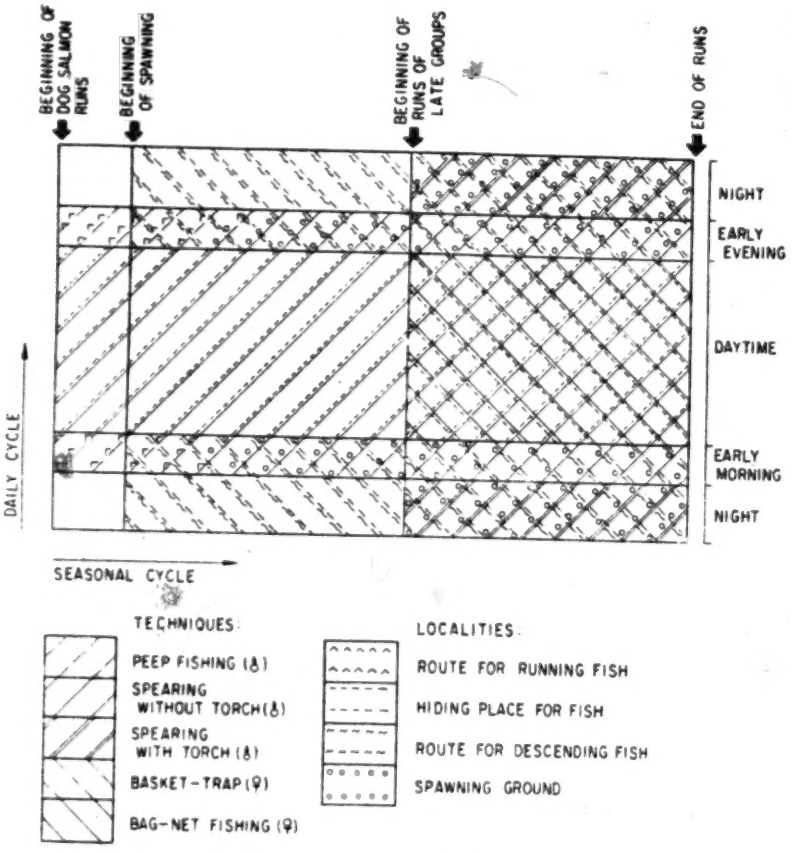

Fig. 4. Daily and seasonal cycles in dog salmon fishing.

a post-run ritual was performed to mark the close of dog-salmon fishing, 226
although for some time afterwards some lingering fish might be picked up. 221
The end of dog-salmon runs or their entire disappearance came earlier on the upper stretches of a river than in the lower. However, all the local groups, those on the Tokapchi, the Otopuke and the Azuma at least, ceased to fish dog-salmon, with some variation, in December. Salmon caught in [251]
December were made into a sort of frozen fish, *ruibe*; but these were not at all many. The greater part of the dog-salmon needed by the natives were fished during October and November, being sun-dried for storing.

As shown in the previous description of the fishing gear and Figures 3 226
182

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

and 4, the various Ainu fishing techniques, fishing localities and fishing seasons were closely adjusted to the habit and ecology of the dog salmon. Thus the Ainu activities in catching the fish were concentrated to and around its spawning grounds. Both the ichthyological data cited in Note 28 and Ainu information indicate the annual reccurrence of the major spawning grounds in the same places. Each local group controlled a certain number of these spawning grounds which were distributed near its settlement or settlements, and each settlement group exploited intensively the ground or grounds nearest to them and controlled by their local group (pp. 59-60).

Hunting Devices.

Bows and Arrows.

The bow and arrow were the only hand weapons to Ainu hunters. Some Ainus kept spears with iron points which were obtained by means of trade, but there is no evidence that the spear was ever used in their regular hunting activities. They hunted deer and bears with the hand-bow, *chiani ku*, and the spring-bow, *amappo*, both simple bows (Fig. 5, a & b). The arrow shaft for the former is a grass stem and that for the latter wooden. Both have an arrowhead made of a kind of bamboo and are always coated with aconite poison. Only the males were to handle them.

The spring bow was set firmly on a tree stump by the side of a trail, with a string fastened on one end to the trigger and stretched across the trail of bear and deer in such a way that the poisoned arrow be shot automatically at the touch of any animal. The tip of the arrow fixed was sheathed in a roll of bark to protect the poison from rain and dew. The arrow lacked the connecting line for holding the game shot. The chief duty of a hunting group staying at the hunting hut was to set a number of spring bows and arrows in the hunting ground, *kuari ushi*, and keep their rounds inspecting continually.

Apart from their use in association with the deer fence, the spring bow, set as they were alone in inconspicuous positions in a mountain hunting ground, could be a great danger to human beings as well. Accordingly, their use was strictly regulated by the headman as one of his important duties. In practice, they were set by each cooperative group of hunters working as a unit, centred in a specific area of one dale valley as a unit. The areas, *kuari ushi*, places for setting bows, were found either on the upper reaches of the dales which feed the river along which their *kotans* were distributed, chiefly for deer hunting, or in the dale valleys at the sources of the river for bear hunting (Fig. 8). Unless abandoned, the same area was used successively by one group over many seasons. Except when used in association

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

In spring when the snow had disappeared from the plains, the Ainu set to work collecting wild plants. Their work continued incessantly and with persistence till it was autumn when dog salmon began ascending the rivers. Of the species listed in the chart, Nos. 6, 9 and 19 were especially important as food for bear cubs kept in their homes. Most of the plants collected were dried and stored away in sufficient quantities to last the winter. During spring and summer all varieties with edible leaves, stalks, or roots which the Ainu needed were taken in. In summer *trep* roots were chiefly collected. Those groups that did no farming as in Otopuke gathered these roots with hardly a day's rest during the season. The roots were made into starch for storage. On the other hand, those groups that did some farming (p. 41) seem to have gathered roots with less frequency and in smaller quantity.

In autumn, fishing and hunting activities of the Ainu reached their climax in preparation for the approaching winter. But even at this season certain kinds of edible plants such as nuts, fruits and berries, were collected, though not in such quantities as would last any great length of time. A few varieties of nuts, for instance, acorn and walnut, were exceptions.

The greater part of plants for raw materials were also gathered during autumn, a task in which women again played a major role. In this manner, when base snow covered the ground, the Ainu had completed all their collecting activities. All these activities were arranged in season, so that they were adapted to the ecology of plant life. On the basis of vegtation the Ainu classified the different parts of their land into the following types as forming their main collecting grounds.

Types of Land	Ainu Term	Plants Mainly Collected
Woodland on river bank	*kenashi*	3, 5, 7, 9, 10, 12, 14
Woodless field on either river bank or river terrace	*nup*	1, 2
Oak wood on river terrace	*komni tai*	1, 2, 3, 8, 13, 18
Woodland by the side of streamlets on river terrace	*nitat*	6, 9, 10, 11, 12, 13, 14

Numbers correspond to those associated with the plant names cited in the list.

The terrace on which the *kotan* stood and its adjoining river bank provided the collecting grounds for their food plants (Fig. 8). Here also were found flora for raw materials, fire-wood, and almost all other plants, excepting a few special items like Ulmus laciniata for clothing or Aconitum for arrow poison. The former species were usually found distributed in plenty and collected in the mountains in the upper reaches of a river (p. 66). Aconite

[Errata: the word "vegtation" should read "vegetation". Cf. errata sheet, p. 164-A--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

of the kind which was believed to be best for arrow poison were localized in their occurence (p. 66). The four types of land cited above were invariably distributed along any river, so that almost all necessary collecting was usually done within a short radius of the *kotan*, or within a day's trip and back at the most. In the case of these particular species that were necessaries and that could only be found a long way from their homes, expeditions were sent out. The task of getting almost all edible plants, as well as varieties for raw materials, was undertaken by women and children.

Cultivation of Plants.

Before the land-allotment to the Ainu by the Japanese Government (Notes 9 and 10), the Ainu in the Otopuke valley and a half of the member households of the local group in Kuttaraushi who lived furthest upstream on the Tokapchi and at least a household in Pipaushi further downstream, had done no farming, but other Ainus in the Tokapchi valley as well as, for instance, those in the Azuma valley, had done some small-scale farming[49]. The old techniques were simpler and the farm work was usually performed by women. The main crops were a variety of Panicum Crusgalli, *piyapa* or *ayushi amam*, and a variety of millet, *amam* or *toita amam* or *munjiro*. Preparation of field and sowing were done in July after storing of chief varieties of edible leaves was finished. Suitable plots on the river bank near their settlement were cleared and levelled with small wooden picks, *shittap*, which were also used for digging up roots and plants. Some families on the Tokapchi used a kind of sickle besides the above-mentioned implement. After the plots were prepared, sowing followed without making any ridges. Weeding was done only once or twice between the time of sowing and the harvest. The crops were harvested by picking ears with an implement made of a molluscan shell collected in the river, dried and stored. These jobs were done during the period between the last part of September and the middle or last part of October. The area cultivated by an average household in Azuma, Saru, Mukawa and Shikot is estimated by the present writer to have been between ca. 1000 and 2000 square metres. When the soil was exhausted the plot was abandoned and a new one prepared. In any valley there seems to have been no shortage of land for cultivation in those days. The cycle of shifting cultivation appears to have varied from area to area.

Food-getting Activities.

Every individual of every species of animals must get its food in order to sustain itself, and food-getting activities may claim to be of basic importance in its existence. Up to comparatively recent times, before the introduction of agriculture in its rudest form, the Ainu had lived by hunting and

1, [Errata: the word "of" should read "to". Cf. errata sheet, p. 164-A--Analyst]

2, [Errata: the word "from" should read "form". Cf. errata sheet, p. 164-A--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

fishing and by gathering wild plants. Their animal food supplies came chiefly from deer and species of salmon, while other animals or fish except bear were rarely sought with as much industry. The plant food, though more varied in kind, played rather a subsidiary part in Ainu diet.

The devices used by the Ainu for getting their food were both simple and limited in variety, whereas the methods of their employment reveal manifold variations. The Ainu manipulated those implements, singly and in combination, in accordance with different seasons and different places. At the same time they developed multiple ways of using their devices to adjust to particular circumstances under which they obtained their food. In the exploitation of their habitat the Ainu attained a high degree of efficiency by virtue of close adaptation to natural environment coupled with mechanical principles of techniques and skills employed. In order to exploit efficiently their limited resourses they developed a multiplicity of ways to suit the biotic communities in their daily and seasonal changes. And by further applying such automatic devices as the spring bow and the fish trap, they succeeded in overcoming restrictions met with in space and time. Thus they adapted themselves to their habitat through a system of interrelated devices and techniques on the one hand and a system of organized activities in manipulating those devices on the other. By means of exploiting their habitat in such manifold ways and laying up stores for the scarcity season of winter, they had always remained a gathering people without ever turning to nomadic life[49].

[p.43]

IV

COOPERATION AND DIVISION OF LABOUR

182 476 593 The gathering techniques of the Ainu were adapted to the seasonal cycles of activities of biotic species, while the seasonal changes of those biotic species took place almost synchronically in different places. The Ainu, omnivorously dependent upon various food supplies of such character, had to carry out their activities of various kinds at different places at the same time. They solved this problem by means of intrafamily division of labour and intrafamily or interfamily cooperation as well as by some automatic devices.

Cooperation.

476 The Ainu techniques of gathering did not require any large-scale cooperation, for some important techniques required each a single person only, while most of the other techniques needed no more than a few to carry them out. Not a few families were industrially self-contained units, gathering independently all the materials of living, whether the family lived together with other families in a single *kotan* or lived singly forming a *kotan* by itself. But other families obtained part of their living through cooperation with other families, although these interfamily cooperation was of a limited scale: usually no more than three families cooperated in any kind of food-gathering[1] activities.

[621] Cooperation was usually between families in the same *kotan*, whether the local group consisted of only one *kotan* or several. Cooperative gathering activities clearly identified are bear hunting, deer hunting, weir fishing, and bag-net fishing. The general Ainu term for this kind of cooperative group is unknown, though particular groups were severally called, according to the kind of the activities, as *something ukashui utari*, meaning such and such work partners, *uko iramande utari*, meaning collective hunting partners, or simply hut fellows in hunting as well as in fishing. The members of the 224 476 bear hunting group were patrilineal close kinsmen usually within the category [602] of male siblings and their sons, but cooperative groups in other types of gathering tasks sometimes comprised even men of different *ekashi ikiru* (p. [555] 16) and/or their families. These cooperative groups acted under the leadership of the most capable person in the given group.

476 621 A small settlement group of three families or less usually formed a single cooperative group, while a larger settlement group got split into more than one cooperative units, each usually formed by three or less than three families.

1, [Errata: the word "food-gathersng" should read "food-gathering". Cf. errata sheet, p.164-A--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

Winter.—When the base snow began accumulating, those animals concerned stopped their local migration and became inactive. Then the Ainu, whose techniques were adapted to such ecology, stopped their positive gathering activities to remain inactive until the next spring, like all other animals; neither deer hunting nor salmon-catching was their business any longer, all bear hunters home from the deep mountains. It is true that some Ainu hunters went to the winter quarters of the deer to supplement the winter provisions for their families or their neighbours in the same group, but it seems that such supplementary or secondary activities used to be all over within the earliest part of the season. And now that their stores were filled and their outdoor activities over, festivity thrived among them all; they gathered for feast and ceremony, to which relatives and friends were invited from different local groups to observe the ritual killing of the bear-cub, which had been kept and fed specifically for this occasion (Note 67).

Except active hunters who used to go to their hunting huts every spring and autumn for a period of usually about a month or more each, every one lived in his own settlement throughout the year and would be engaged in collecting, fishing, and even hunting. The food plants which they collected were found distributed all over the river-banks and river-terraces. The distribution of resources were not restricted exclusively to any particular place, but in relation to their techniques, fishing and hunting grounds were roughly localized. For the Ainu fishing techniques, a concentration of dog-salmon spawning-beds and its surroundings were the best grounds. Thus the greater part of their time and energy for gathering were spent around their *kotan* near the river. It is very likely that the dispersion or concentration of a locol[1] group was correlated closely with its ecology in relation to salmon fish-idg,[2] especially its adjustment of fishing techniques to the spawning grounds. The interrelationship between cycles of gathering activities, sex division of labour and changes of activity fields are diagramatically shown in Fig. 7.

The sequence of gathering activities and their correlations with seasonal changes in their respective habitat are practically the same in Tokapchi, Otopuke and Azuma except for minor fluctuations in individual activities and time of changes. The following phenological chart refers to Nitmap in the upper Tokapchi.

1. [Errata: the word "locol" should read "local"--Analyst]
2. [Errata: "idg" should read "ing"--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[p.56]

V

TERRITORIES AND GATHERING AREAS

A territory here is defined simply as an area defended and protected by members of a group against intruding members of other groups. Though various types of territories were held by the Ainu, all were concerned with the exploitation of natural resources found thereon. Ainu territorialism was a part of the spatial structure of their community which had a direct relevance to their adaptation to habitat. The maintenance of a territory could be an important factor in relation to the distribution and spacing of groups and to group activities (cf. BARTHROMIW and BIRDSELL, 1953).

Territories as held by the Ainu fall into two categories: one, the territory inhabited and utilized exclusively by a river group as a whole (p. 16), and the other, inner-territories stewarded as gathering sites by individual groups within the river group, i.e. local groups, cooperative groups and simple families.

The Territory Held by the River Group.

The territory occupied by each river group formed itself on the basis of a *pet* or a river as prescribed by the Ainu themselves and its surrounding area (p. 16). So far as the territories surveyed by the present writer are concerned, this covered an area bounded in partly by mountain ridges forming watersheds for the adjoining rivers, *pet*, and partly by tributaries of the river or adjoining rivers, as seen in the case of Otopuke, Tokapchi, Tushipet, Azuma and Saru[65]. As regards the Shikot the actual line of demarcation is unknown except for that interior part which was bounded in by the crest lines forming the watersheds for the adjoining rivers. As far as the present writer has examined, the actual lines of demarcation of most of these territories, as shown on Map 2, present some difficulty in identification, especially in the lower regions, although it seems doubtful whether such ambiguity had actually existed or the memory has been lost to available informants.

Attention must be directed to the fact that a river group and its territory were not necessarily based on a geographically defined river system as a unit. Sometimes a single river group and its territory evolved around a river system, as with the Azuma; sometimes more than one river group and their territories developed around a single river system, as with the Tokapchi, each evolving around the main stream or one of the larger tributaries.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

and even alarmed that some stranger, that is, some member of another river group, was venturing trespass'. These procedures, instead of being formulae for asking permission, were to all appearances necessary precautions against possible intrusion from outsiders, i.e. members of other river groups. The headman was kept well informed of every development by his group members and was also in mutual contact with the headmen of neighbouring local groups of his valley. In this manner he was enabled to keep checking who were fishing or hunting in the area habitually covered by his members, where and by whom poison-arrows were being set, and whether or not rituals requisite for exploiting the given resources were conducted properly.

As has been described in this chapter, Ainu territorial actions are part of their community activities indubitably correlated with and conditioned by certain physical factors in their habitat, while they are also a result of community reactions to habitat as viewed by the Ainu themselves, i.e. the subjective or non-physical aspect of habitat, as may be seen in the next chapter.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

a cause for serious issue, for it meant a grave violation to the *kamui*-spirits of the river from which the people of the river or the river group received exclusive favour and which they guarded with greatest caution. The Ainu expressed the maintaining of their territory, that is, the territory of the river group, by the words 'the guard of our *iworu* owning *kamui*-spirits'. Their territoriality was actually activated not only by economic interest but by their system of social solidarity with nature as such.

The Ainu world was full of divine visitors: all the natural resources exploited by them were *kamui*-spirits in temporary guises. In consequence all their gathering activities implied social intercourse with *kamui*. Moreover, each *kamui* had its own function in relation to the economic and social activities of the Ainu. Thus there was a close interdependence between Ainu and *kamui*, and their rituals and taboos were an expression of this relationship. The relationship, that is, the social solidarity between Ainu and *kamui* was established on the principle of coresidence or local contiguity[19]. Ainu cosmology emphasized its component of spatial orientation; nature, i.e. *kamui*, were ordered on local basis. The effective ritual relationship between those spatially oriented *kamui* and the Ainu was in the hands of the patrilineal kin group of males which formed the basis of the Ainu local organization.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

backed by cosmology. Claim to the river valley as their territory; the members free to exploit without permission any resources in the valley except subterritories (hunting and fishing sites) maintained by various groups of lower order. The members potential colaborees in case of defence of their territory and a single unit in case of collective ritual against a catastrophic natural phenomenon. 105 619

2. The Ainu exploited their habitat by means of a set of techniques. Each of their gathering techniques, operated by an individual or in cooperation, was applied to each of specific resources in specific places at specific times; gathering techniques were linked in an order in terms of their spatial and temporal arrangement. Through the arrangement of technical devices and activities the Ainu ecological system was structured spatially and temporally. The spatio-temporal structure was closely connected with the cyclical changes in the habits of the biotic species exploited by them. 105 182

3. The periodical changes of those biotic species to which their ecological system was closely related took place approximately synchronically in different places. Accordingly the Ainu, omnivorously dependent upon various food supplies of such a character, had to exploit resources in different places at the same time. They solved this problem by means of intrafamily division of labour and intrafamily and interfamily cooperation as well as by some automatic devices. 105 476 [592]

4. Any of their gathering techniques can be manipulated by a single person or a family; the nature of techniques limits the scale of cooperation. Cooperation in gathering was usually between households in the same settlement. No more than three households cooperated in any kind of gathering activity.

5. Staple food-stuffs of the Ainu were gathered from a relatively narrow area surrounding their settlement and covering three ecological zones, i.e. the river along which they settled, its river banks and river terraces. Main hunting and fishing sites were fixed in location owing to the adaptability of their techniques to migrative habits of animals. Under these conditions, the Ainu were enabled to live in permanent settlement in spite of their dependence upon gathering life. Settlements, however, were usually small in size and were scattered along a river course in connection with the distribution of the spawning grounds of dog salman. 105 361 311

6. The Ainu maintained several categories of territories. The major category was the territory of a river group which covered the valley of a river as distinguished by the Ainu and was maintained throughout the four seasons. 105 423 619

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105 The river valley constituted a unit area of resource distributions; the terri-
423 tory formed a nearly or completely self-contained unit of Ainu habitat. Within
619 this were territories of minor categories which were seasonally maintained by such smaller groups as the local group, the cooperative group and the individual household. These might be hunting or fishing sites exploited by means of fixed devices or concentrations of certain specific resources which annually recurred at the same places.

105 7. The ecological system of the Ainu functions on adaptation of their techni-
182 ques to the spatio-temporal structure of the activities of biotic species. The Ainu system of relationships in beliefs and ritual of man and nature is their own theory and practice for maintainance of the ecological system.

105 8. The Ainu system of social solidarity between man and nature was estab-
619 lished on the principle of coresidence or local contiguity within a river
771 valley as the territory of the river group. Ainu cosmology emphasized its
[776] component of spatial orientation; nature, i.e. *kamui*, were ordered on local
[614] basis. The effective ritual relationship between those spatially oriented *kamni* and the Ainu was in the hands of the patrilineal kin group of males which was the basis of Ainu local organization.

121 Every organism leads its concrete life in a given environment; that no animal can function apart from its habitat is amply shown in animal ecology. It follows that when we look at man as a functioning organism and try to understand his group life as part of a living system, the relationship of the group with its habitat should be first examined. The present study shows that between the Ainu and their habitat there exist two systems of interrelations working on quite different levels: the first is an ecological system, i.e. a system of relationships through technological activities of man with habitat, and the second, a system of social solidarity between man and nature, i.e. a system of relationships through beliefs and rituals of man with habitat.

[114] Significance of ecological factors relevant to group structure has been worked out by STEWARD (1938), EVANS-PRITCHARD (1940) and FORDE (1947) and the importance of the relationships through native beliefs and rituals between man and nature in connection with social organization has been shown by RADCLIFFE-BROWN (1952) and FORDE (1954), while the present study on the Ainu shows the reciprocal adjustment between the ecological system and the system of social solidarity between man and habitat and the group structure.

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175 whereby fishing in each district was consigned to some person who was placed
648 concurrently in charge of the postal service in the area. In 1876 these temporary measures were formally all abolished, but a period of transition seems to have prevailed for some time afterwards (Hokkaido-chō, ed., 1937, Vol. 3, pp. 470-472).

(7) In 1868, with the establishment of the Japanese Government in place of the Tokugawa feudal government, Hokkaido came under the new Government. In that year the Government established its administrative headquarters and in the next year its colonial government, "Kaitaku-shi", in Hokkaido. The Ainu were enrolled in the Japanese census registers by 1875 or 1876 (TAKA-
[421] KURA, 1942, p. 419). Their territory became Government property; land laws were enacted for granting plots of land both to Ainu and Japanese settlers.
[224] While the Ainu were prohibited from fishing salmon and hunting deer and
[226] bears with poisoned arrows, the Government encouraged Japanese settlers to take up farming and keep cattle. Japanese fishermen and hunters came over with techniques superior to those used by the Ainu. Forestry and mining
175 undertakings were set up. From 1883 onwards the Government encouraged
648 the Ainu of Hokkaido to take up agriculture.
241
177 (8) Each Ainu household was granted a plot of land, given agricultural implements and seeds, and received technical instructions from specialist Jap-
[113] anese officials. This land allotment to the Ainu population with accompanying agricultural instruction began in 1883 in the Ashoro district in Hokkaido and spread gradually to other areas throughout the island (TAKAKURA, 1942, pp. 486-491); in the upper Tokapchi area the project was carried out in 1886 (YOSHIDA, 1955, p. 6) and in the Azuma area in 1888 (A Chronological Table of Azuma Village History, compiled by the village office). Even before this date the coastal Ainu and part of the interior Ainu had farmed by shifting cultivation, probably under Japanese influence (Note 39) but only on a small scale (p. 41). The practice of agriculture before the land allotment was actually observed in various places by MATUURA, official of the Tokugawa Shogunate, on his explorations of the Ainu territory in Hokkaido in 1857-58 (Note 10).

[182] The introduction of agriculture thus encouraged by the Japanese administrators after 1883 resulted in considerable displacement in the traditional territorial groupings of the Ainu which had been correlated to fishing, hunting, and collecting tracts rather than to any terrain suitable for farming (Note 10).

175 (9) The time horizon for the Ainu life as treated in the present paper is
648 roughly coeval with the final stage of the intermediate period (Notes 6-7),
177
[10]

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known well and by whom the observer was taken care after during their life time. The ritual seems rather to have been a family affair. In either of Azuma and Otopuke, principal ancestors to be worshipped were '*ekashi* and *huchi* of the household', that is father and mother of the male household-head. In the days of their traditional life it was held on such an occasion as the bear ceremony for which wine was brewed. It was usually carried out by 'close relatives' who voluntarily came together to participate in it after finishing the bear ritual. The social aspect of the ancestor ritual in the traditional age still remains unexplained. KUBODERA (1951) and MUNRO (1962) give some data on the subject in the later period.

(53) It seems certain—in fact, all informants agree on this point—that among the *pishun utaru* (coastal people) the number of hunters specializing in bear hunting, with grounds and huts mainly for that purpose, was very small in proportion to that among the *kimun utaru* (interior people). As a matter of fact, the *pishun utaru* also went hunting deer, and incidentally bears if any, on neighbouring plains and hills. What characterized them most was, however, the practice of sea-fishing.

Reports have already been made with reference to the Saru valley on the customary division of the fishing ground into sections with *kamui*-spirits attributed to each (IZUMI, 1951, pp. 30-31). The same practice is found to have prevailed in the Mukawa valley, where, it must be noted, the division and the *kamui*-spirits attributed were in close relationship with the ecology of the game and the methods of fishing employed by the Ainu.

Yanke tomari and *repun tomari*.—Of this only a small area near the river mouth, known as *tomari*, was for actual exploitation. This was the area where the outflowing river current kept the waters relatively free from wind and waves. Here smaller fishes, such as dace and grey mullet, came together and provided a favourable site for seining. At the Mukawa *tomari* only the people of the river's *pishun kotan*, Chin and Immope, habitually went fishing with seines, of which they possessed each a set in common. Measuring '22-23' fathoms in length, these nets of nettle fibre was made under the direction of each headman from sections assigned to each family in the group. Except in winter, seining was done occasionally whenever the people liked. It was a day's work going out from the settlement and back. *Repun tomari* was the zone of waters lying next to *yanke tomari*; here hinder mountain tops could be seen above fore hills. This was the field of activity for *repun tomari koru kamui*. In one area of the zone near Huihap Cape, which bordered on the territory of the Saru river group, good fishing was made of rays and plaices by setting stretch-rope hung with lines. The sea-bed there is said to be favourable for the habitation of these fishes. Only a few families of the

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Tokapchi. The Ainu belief that the spirit of the sent-off animal returns to the specific mountain at the head of a river that is regarded as the abode of the chief of the bears, is distinctively and minutely represented in some of their mythological stories (KINTAICHI, 1943, pp. 153-154; pp. 176-177).

The only available information that suggests a territorial ordering of bears as laid down by the Ainu will be found in a quotation from INUKAI at the end of Note 63.

In spite of all such information, however, no attention has ever been paid to the system of social solidarity, based on the territorial principle, which exists between the river group and the bears in the same river area.

66 Season for the bear ceremony.—Different writers and informers give different times for the bear ceremony: September or October (HALLOWELL, 1926, p. 121; mostly between late November and January to February (INUKAI and NATORI, 1939, p. 256); in and about Kutcharo at least, between December and January to February (SARASHINA, 1942, p. 126). The actual dates of the few festivals observed by Ainu hunters in recent times vary considerably as in the following cases: 25 November, 1939, for one performed by Oyamada at Rankoushi in Shikot (NATORI, 1941, p. 68); 16-17 December, 1939, for one observed by Ōno at Suwan in Kushiro (INUKAI and NATORI, 1940, p. 96; 29 January, 1940, for another again by Oyamada at the same place NATORI, 1941, p. 68). It must be noticed, however, that in the days when the natives still lived in their traditional ways a limited period in winter was the only time for a whole settlement group to engage in festive activities which lasted for days or for any great number of people to come together from different settlements, as may be observed in the chart on p. 53 showing the cycle of gathering activities. A diary left by one of the earliest Japanese settlers on the middle Tokapchi (HAGIHARA, ed., 1937) records an invitation he received to a bear cermony at one of local Ainu households on 21 January, 1883 ibid., p. 111, and another to one at a local headman's on 14 January, 1884 ibid., p. 160). SARASHINA mentions that along the river Kutcharo or Kushiro bear ceremonies went round in succession from the upper to lower settlements (SARASHINA, 1942, p. 126; for a case of the ceremonies in modern times in the same area, see Note 67). Though no detailed information is available, such a custom appears to have been related in some way with the system described in the text by which a series of bear ceremonies were performed in sequence by different member local groups or settlement groups of each *shine itokpa* group.

67 Social aspect of bear ritual.—The so-called bear ceremony of the Ainu in its traditional form is now only barely preserved among the small remnant

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family and he had been in Japanese service since an early age, which circumstance had made his knowledge of the bear rite insufficient for a chief priest. The duty on this occasion had accordingly been commissioned to Kawasaki who had caught the cub, but something or other prevented him from taking up the duty, which finally went to old Teshi of Kutcharo. Of all the eight *inau* offered to the bear-spirit the most important were the two fixed to the forked ends of the pole set up at the outdoor altar and supporting the bear's skull. These carried Ōno's ancestor mark, *ekashi itokpa*, which also marked other two of the remaining six set up on both outer sides. Of the rest two had the *itokpa* of Kawasaki and one that of Tosa. The person who offered the remaining one is not mentioned. NATORI did not give any information about the kinship relation between those persons who offered the *inau* and that between their *kotan*; however, it is interesting to see that the ancestor marks of all those persons share a common design element but differ from each other in the total pattern (ibid., p. 131, Fig. 39).

NATORI states that though presided over by a chief priest, the Ainu bear ceremony was no family affair but a joint observance of the whole local membership. In the days when the headman was the indisputed centre of authority, every bear cub taken was brought to him and every bear killed on a hunt received due rites in his presence (ibid., p. 131).

(68) INUKAI and NATORI is the only writers who have supplied information on the frequency of the bear festival. He points out that in spite of many writers describing the ceremony as if it were a sort of calendar custom in the Ainu *kotan*, there can be no bear ceremony in a *kotan* in the year when no cub is taken; that since different households in the same *kotan* may capture cubs in different years, it is natural that different families perform the festival in different years; that in some years one family may ritually kill two or three cubs at a time (INUKAI and NATORI, 1939, p. 255). These points have been confirmed in his surveys by the present writer. Usually, a cub caught in the spring was killed at the ceremony early in the following year. Sometimes one was kept for two or three years before it was killed. The development of the bear-rearing custom among the Ainu as described above naturally had for its requisite more or less surplus production of food stuffs. The stability of the settlement should be counted among other factors.

(69) In the *kamuinomi*-ritual he[1] was required to offer *ashimpe* to the *kamui* concerned. The *ashimpe* in this case might include, besides *inau*-sticks, some items regarded by the Ainu as the best of their treasures, *ikoro*, such as *tuki* and *shintoko*, lacquer wares imported from Japan. Such *ikoro* were offered to local *kamui* concerned also in case of getting permission in advance of

[1] [i.e., a person who was apprenhended while trespassing in the territory of another river group--Analyst]

/735 cont./

796 114 the festival in the little village of Kunnui located on Vulkan Bay, and the latter observed it in the village of Ssussuja, which lies on the river of the same name emptying into Aniwa /Aniva/ Bay.

[176] Although the Ainu confer upon the bear the epithet "god," in that they call it Kimui-Kamui, or, according to Siebold, Hokjok-Kamui (4), and although they regard it, according to

[113] 4 Scheube, loc. cit.. Siebold, Aardr.-en volkenk. toelicht. tot de ontdekk. van Vries /Geographical and Ethnological Explanations to the Discoveries of Van Vries/, p. 110.

Dobrotworskij, as a son of the god of the mountains and forest or wilderness (Ainu nuburi-kamui (5) and treat it with superstitious

[113] 5. M. Dobrotvorskii, "Ainsko-russkii slovar' /Ainu-Russian Dictionary/," supplement to Uchen. Zap. Imper. Kazansk. Univers., 1875, p. 41.

fear and veneration, this does not in the least prevent them from killing and eating it -- but in doing so certain traditional customs and formalities must be observed in order to rid themselves of guilt and to avoid the revenge of its manes. Dr. Scheube, to be sure, 796 182 [114] thinks that the motive for both the bear festival (jomante) of the Ainu (6) and the fattening of the young bear preceding it is expiation,

6. According to Mamia Rinsô, among the Ainu of Jesso the bear festival is called omsia. Cf. Siebold, Nippon, VII, pp. 189, 203.

which is offered to the entire race of bears for the misdeed committed against it by them, but I cannot agree with this opinion [181] at all. In view of the utilitarian viewpoint toward everything, which is characteristic of the Ainu, too, I am more inclined to

796 /735 cont./
182 believe that, governed by fear and superstition, they see in it
[181] merely a means of exploiting the bear quietly and with impunity.
[171] The view on which the bear festival rests therefore seems to me to be exactly the same among the Ainu as among the Gilyak, and the customary practices of both peoples in connection with it correspond in their basic features.

796 The Japanese Kannemon reports in his "Jeso-ki" that, if the
23 Ainu find a bear cub, they bring it home, where it is suckled by
152 the wife of the finder (7) -- a story that sounds very improbable,

[113] 7 Titsingh, "Ieso-ki ou description de l'île d'Iesso, composée par Kannemon en 1652 /Ieso-ki, or Description of the Island of Yesso, written by Kannemon in 1652/" (Malte-Brun, Ann. des Voyages, Vol. XXIV, Paris, 1814, p. 154). Also Klaproth, San kokf tsou ran to sets, ou aperçu général des trois royaumes /San kokf tsou ran to sets, or General Survey of the Three Kingdoms/, Paris, 1832, p. 236.

though at the bear festival in Kunnui Scheube saw such a bear wet-nurse, who sat sadly to one side and now and then even burst into
[182] tears. To be sure, it seemed to him that her sadness was not feigned
[183] and, say, merely prescribed by the rules of the festival, but was actually prompted by the fate of her foster child, but then later she participated actively in the dances customary at the festival, in fact even /736/ led them herself in part, and, since weeping and mourning over the bear is a necessary requirement of a bear festival in order to be relieved of all guilt for the death of the bear and any ultimate responsibility for it, one would certainly not be mistaken in ascribing the alleged grief to this conception which is common to the Ainu along with the Gilyak and other peoples. Among the
231 Gilyak, at any rate, I never heard anything which would confirm
171 Kannemon's tale about the Ainu. Among them a watery mossj is more likely to serve as the first food for a bear cub. Free at first, or kept in a little cage in one corner of the hut, the bear, when